

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



## BISHOP OF LONDON WITH AMERICAN CHAPLAINS

(Left to right) Lt. Col. W. E. Hoffenbacher, Deputy Chaplain of the European Theater of Operations, and Capt. John Weaver, Corps of Chaplains, recently dined at the U. S. Army Officers' Mess in London with Dr. Fisher, Bishop of London, and Dean Matthews of St. Paul's Cathedral.

## You Can't Sell Babel

*Editorial*

PAUL E. LANGPAAP  
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BERKELEY CALIF

JAN 2-45 NW # LCB A



# STRICTLY BUSINESS

HENRY S. RUBEL, who is rector of Grace Church in Glendora, California, stopped in the M-G New York office last week to say hello. He used to be curate at St. Paul's, Milwaukee, years ago, and knows many of the M-G family. Also, he used to be gag writer for Joe Penner of radio fame in the old "wanna buy a duck?" days. He still does a good deal of radio script work, and just now he was in New York to bring out a book of cowboy hymns for which he wrote the lyrics.

Somehow or other we got to talking of embarrassing moments, and he told about the time Bishop Stevens of Los Angeles was being lauded at a dinner by one of the Orthodox bishops—a bishop who didn't speak English very well. Said the bishop: "And not only that, my good friend, the Bishop of Lost Anglicans. . . ."

\* \* \*

GWEN BAXTER, the baby of the M-G office (she's only seventeen), surprised everyone the other day by announcing she is leaving soon because she has just won a four-year partial tuition scholarship at Syracuse University. Originally of Denver, Colorado, she has been living in Manhattan and until recently attending high school here. For seven years she has been studying the flute.

Looking through the catalogs of colleges where she could major in music, she came upon the notice of scholarships available at Syracuse, and so she went down on the appointed day and tried out, playing the flute and the piano and singing. There wasn't any question; the same day the school authorities notified her she had won. So September 4th she begins her four years of study.

\* \* \*

DR. GIFFORD'S new book, *Traveling the King's Highway*, which M-G will publish this fall, quotes the following:

Mary, Mary, not contrary,  
A victory garden grows,  
With beans and peas and corn  
In place of the pampered rose.

There's a war to win, which she  
feels she's in,  
And she does whatever she can  
To hasten the day, when we all can  
say,  
"There's freedom on earth for man."

Perhaps some reader will recognize it from the other World War of twenty years ago.

*Leon McCauley*

Director of Advertising and Promotion

## An Open Letter

TO THE EDITOR: We are writing this open letter to express a considered opinion that Protestant Christianity is not being promoted among the men of the armed services as strongly and effectively as it might be. Confronted by an unparalleled missionary opportunity, the Churches should take the initiative and use every available and up-to-date method to make their message known.

Our respective parishes in the diocese of Missouri have contributed regularly and in substantial amounts to the budget of the Army and Navy Commission, and we are fully aware of the magnificent service now being rendered by the members of this Commission, by the chaplains of all denominations, and by the General Commission on Army and Navy Chaplains of the Protestant Churches. Nevertheless, without casting any discredit upon what is being done we still believe that an opportunity for greater service is being forfeited.

With remarkable effectiveness the Roman Catholic Church is using every modern mechanism—publicity, political pressure, and aggressive missionary techniques—to forward the cause of Roman Catholicism. Their chaplains have the backing of a highly organized and militant hierarchy to press their claims, and to supply them with every kind of resource for the prosecution of their work. As a consequence, Roman Catholic chaplains receive privileges which the isolated Protestant chaplain cannot obtain so easily, and are given far more consideration and public recognition.

America is largely a Protestant country. From Protestant America millions of young men have been drawn, at the most formative period of their lives to live under the peculiar conditions and abnormal circumstances of military service—and not for months, but for years. The techniques which proved somewhat helpful during World War I, when the average man was in the service for only about 18 months, no longer suffice. It is our contention that the Protestant Churches are not giving their chaplains the tools with which to work most effectively in the type of situation in which they and their men now find themselves. The material being supplied to them—Prayer Books, New Testaments, War Crosses, and pamphlets—while helpful no doubt, to those who already have some appreciation of religious value, is not sufficient to touch the great majority with convincing power.

Because of the nature and size of the military program, a chaplain can reach only a small fraction of the men in service on a personal basis. It is generally true that his contacts are limited either to those who have strong religious backgrounds and already value the resources which the Churches have to offer, or to those who, seriously troubled by some problem of maladjustment, seek him out for help and counsel. Not only are the rank and file left largely untouched, but there are many small military and naval units (such as the crews of submarines and escort vessels, special patrols, and like), which are for long periods of time without the services of any but a visiting chaplain. When the army college program was in force a year ago, for example, contact with a chaplain was limited in many cases to a one-day visit every three months by an itinerant supervisory officer.

In the face of this situation and as a *modest first step* toward meeting it more adequately, we have the following proposal to make: that two series of motion picture "shorts" be produced by the best available Hollywood technicians on a professional basis and under the explicit sponsorship of

the Protestant Churches of America. One series should deal in a straight-forward, elementary, and non-homiletical way with the resources of religion in meeting personal problems, viz: how it can combat loneliness and fear, how "liberty" should be used, how a satisfactory home depends on Christian standards, etc. The second series should deal with the larger social issues confronting these men; why they are in the service, what brotherhood means, and the significance of the Four Freedoms and our hopes for a better world.

It is worth noting in this respect that whenever the Army and Navy desire to make a point across to the men quickly and effectively, they do not depend upon lectures or exhortations and pamphlets alone. They use visual means, and they have discovered experience that the lesson is quickly grasped and appropriated. They spare no pains to make the picture technically good. For example, the Army has used with great effectiveness a film to teach better relations between White and Colored troops, while the Navy has found that the best means of dealing with the A.W.O.L. problem is a motion picture "short" on the subject.

To our knowledge, the only religious films of this sort in circulation is one prepared by the Moody Bible Institute. (The other religious films now available do not deal specifically with the problems of the men in service and many of them are old and technically out-of-date.) This Moody film, we are told, is technically excellent, but highly questionable in content—and yet for want of anything better, many chaplains use it. We would propose that films be prepared presenting the best insights of the central American Protestant tradition, which would give without sentimentality a picture of Christianity in action. These films, of course, would be for optional use by the chaplains.

As contributors to the Army and Navy Commission funds, we believe that some of the money which we have given should be used for this purpose. We are not faddists on visual education; but we do feel that the Churches are missing a tremendous opportunity for presenting to large numbers of men the central message of American Protestantism as it relates specifically to the peculiar needs and problems. Such films would prove to be an invaluable resource for our chaplains and help them to extend their ministry in a highly effective way to those whom they cannot reach on a personal basis while serving at the same time to enhance the prestige of Protestantism among servicemen in general.

We hope that the Commission will take immediate and effective action, in cooperation with other Protestant bodies, in this and other regards to modernize and make more effective its work in supporting the chaplains and the cause of Protestant Christianity in the armed forces. If funds are not available we would be happy to do our part in a special campaign should that be necessary to get the work started right away.

(Rev.) CHARLES D. KEAN, Grace Church, Kirkwood;

(Rev.) JAMES M. LICHLITER, Emmanuel Church, Webster Groves;

(Rev.) J. FRANCIS SANT, D.D., Church of St. Michael and St. George, Clayton;

(Rev.) CLIFFORD L. STANLEY, Th.D., Peter's Church, St. Louis.

### Editor's Comment:

While not objecting to interdenominational movies, we should think it more fruitful for energy to be expended in teaching the Catholic Faith as the Church has received the same (see leading editorial).



# The Living Church

NO.

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EIGHTH SUNDAY AFTER TRINITY

## GENERAL

### PUBLIC AFFAIRS

#### Delegation to Russia?

Unofficial reports indicate that there is a move to send some non-Roman clergy to Russia to interview leaders and to see the effects of the war on that country.

It is reported that certain priests of the Episcopal Church have been asked to alter their names to be put on a list from which a few will be chosen to make the journey as guests of the Russian embassy. General Convention, meeting in Cleveland last fall, authorized the Presiding Bishop to appoint a bishop of the Episcopal Church to "confer in person with the Patriarch and other leaders of the Holy Orthodox Church of Russia" when circumstances permitted. This journey has yet been undertaken, although it is believed that the preliminary steps for it have been taken.

### NATIONAL COUNCIL

#### Rev. A. R. Merrix to Be Field Officer for Pacific Province

The Rev. Albert Ronald Merrix, rector of St. Paul's, Oakland, largest parish in the diocese of California, has accepted appointment as National Council field officer for the 8th province, according to announcement by Robert D. Jordan, rector of the Department of Promotion. Mr. Merrix will take office on September 15th.

His entire ministry spent at St. Paul's, Mr. Merrix took charge of that parish in 1932, when the communicant strength was 700. He will leave the parish after 2 years during which the communicant strength has grown to 1,400.

Mr. Merrix was born in Shoreham, England, in 1893. He attended Brighton Municipal Secondary School, was graduated from Bishop's College, and had business experience both in Canada and the United States. After deciding to enter the ministry he attended the Divinity School of the Pacific, from which he graduated in 1932.

He is a member of the standing committee of the diocese of California, dean of the convocation of Oakland, a trustee of the Church Divinity School of the Pacific, a member of the diocesan Department of Religious Education, a member of the Forward Movement Commission, and until recently was chairman of the diocesan Forward in Service group.

Mr. Merrix has always been active in



FR. MERRIX: Appointed by National Council as Eighth Province field officer.

civic, interchurch, and community affairs. He is president of the Eastbay Ministerial Fellowship and was appointed by the Mayor of Oakland as chairman, and the only clergyman on the Chamber of Commerce Committee on Social Welfare and Recreation for the city of Oakland, a group which is engaged in postwar planning.

Mr. Merrix is the second field representative to be appointed under the National Council's new program. Announcement of the Rev. James W. P. Carman as first representative was made in April.

## The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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(On leave for service with U. S. Marine Corps)  
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### EPISCOPATE

#### Northern Indiana Elects

The Rev. Reginald Mallett, Baltimore, was elected Bishop of Northern Indiana on the first ballot at the reconvened council on July 26th [details next week].

#### Bishop Kirchhoffer Injured In Fall

Bishop Kirchhoffer of Indianapolis was injured by a fall on the stairs of his home on June 27th. He was taken to City Hospital where an X-ray examination disclosed a fractured back at the sixth vertebra. After two weeks in the hospital, the Bishop was put in a cast for at least four months, after which he will wear a steel brace. All summer plans have necessarily had to be canceled but he has been able to return to his home on Wilshire Road from where he will be able to take care of his administrative duties. It is expected that he will be able to keep most of his autumn appointments.

### MISSIONS

#### Fr. Wood Is Thankful

J. Earl Fowler of the Church Missions House in New York City has received the following two letters from Fr. Robert E. Wood, who was en route to China on Bishop Y. Y. Tsu's invitation to assume special work among students, although he is 72 years old and has ostensibly retired from active work. Mr. Fowler reports that he received a message from Fr. Wood through the wife of an army flier in India more than two months ago saying that he had arrived safely and that he had written letters from Suez and Aden.

My dear Earl:

How can I ever thank you and Dr. Addison and all the staff at "281" for the way you arranged all my affairs and all the details of this wonderful journey for me! And here I am thus far! And everyone who has been praying for a safe journey for me has abundant reason now for thanking the good Lord for the wonderful way in which that prayer has been answered. How I wish I could go into detail, but that part will have to wait until later. I am not traveling on a passenger liner. In fact my Presbyterian missionary cabin-mate and I are the only "passengers." But such wonderful kindness and consideration, as we have received from the captain and all on board



it would be hard to beat. The captain is much concerned for our welfare and after any eventuality comes around to inquire how we are getting on. For example, one day at 1:15 A.M. he came to say he had a "jovial crew" and with characteristic British hospitality hot tea was served. I often found it difficult during my 19 months in the U.S.A. to realize that there was a war on, but I am never allowed to forget it these days. And it is doing me a world of good to be associated with these splendid brave men who are constantly exposed to danger but never show signs of fear.

On that same early morning I found the offices of Lauds and Prime in that precious Office Book which Fr. Eckman, SSJE, gave me as a parting gift, most expressive of my thankfulness to God, and still more appropriate, was the subject for that day in my book of meditation, "Jesus Himself drew near and went with them."

I was unable to celebrate the Holy Eucharist on Palm Sunday (except the Ante-Communion) as the sea was so rough. I was afraid to risk upsetting the chalice. On another Sunday I had the great joy of giving his first Communion to a fine young man who had been confirmed in England just before starting, but had had no opportunity for communion. I am so thankful to have the beautiful memorial chalice and paten belonging to Bishop Y. Y. Tsu.

Everybody is most encouraging and cheerful. Our mealtimes are quite delightful. Our principal recreation is watching a most bewitching cat and dog at play. Several of us, including our captain himself, crowded into the chief steward's cabin to watch them, and such antics you never saw in your whole life!

Please send this on to my friends with the request that they keep on the good work of praying for a safe passage for the rest of the way, and please don't forget to add plenty of thanksgiving to God for His goodness.

And once more with a thousand thanks to you and all my friends.

Faithfully yours,

(signed) ROBERT E. WOOD.

St. Mark's Day,  
April 25, 1944.

I hope my letter No. 1 (censored) is well on its way by this time. I also hope that the "eventualities" referred to may now be mentioned a little more in detail, seeing that they are long since passed. But in case the censor should think otherwise, and delete any part of this letter I am sure he would not (censored). Besides these two kinds, there was the constant possibility of fresh attacks, so that for many nights we slept fully dressed, sometimes with life belts on, and one night the captain thought the safest place for his two passengers was in camp chairs in the wheel house. I had Bishop Y. Y. Tsu's precious chalice and paten and a few other things packed up, hoping I could rescue them, in case we had to take to the lifeboats. I must confess that while I was in the U.S.A. I often found it difficult to realize what actual warfare is like (although I had had some experience of it at Wuchang, China!) but to see men (in another ship) meet a most terrible death

when a torpedo from a submarine struck their ship and blew it up is something I shall never forget. Furthermore it was a narrow escape for us. And on another occasion, during an aircraft attack, when bombs were falling all about it, and our own gunners were busy meeting the attack, we realized what a wonderful deliverance was ours. That is why, in my last letter I asked all the good friends who had been praying for a safe journey for me, to add many thanksgivings to the good Lord.

I mentioned before what splendid officers and crew there are on this British ship. It is such a joy and privilege to me to conduct Church of England services and to pray for "our most gracious Sovereign Lord King George." On one Sunday morning two fine young communicants, who had been on night duty and had had only two hours of well-earned rest, yet got up and came to make their communions. Just as I was about to begin that service a warning was given "aircraft attack imminent" but my kind thoughtful English friends did not tell me, and I went on, in blissful ignorance with nothing to disturb the blessedness of our Lord's visit to us. The only thing I noticed was that my friends had placed my lifebelt along side of me. (I must confess it would have been a bit awkward to put it on over vestments!) But as a matter of fact the "aircraft attack" did not materialize *on that occasion!* So you can imagine what thanksgiving went up after Communion *on that Sunday morning!* Please keep on praying and thanking God.

Yours sincerely,

(signed) ROBERT E. WOOD.

## RADIO

### Prayers to Open and Close Broadcast Day

Daily broadcasts of one-minute morning and evening prayers have been inaugurated in New York City by the National Broadcasting System. They will be offered by Protestant, Catholic, and Jewish clergymen following playing of the national anthem in the morning, and preceding it at night.

The prayers are recorded for distribution to other parts of the country for use in different time zones. In this way, an interchange plan is to be developed whereby voices of Church leaders in the East may be heard in the West and South, and *vice versa*.

## ROMAN CATHOLICS

### Dr. Frederick J. Kinsman Dies

Dr. Frederick J. Kinsman, former Bishop of Delaware who became a member of the Roman Church, died in Lewistown, Me., recently at the age of 72.

He was consecrated Bishop of Delaware in 1908. During the period after his consecration and before his version to Rome, Dr. Kinsman wrote *Principles of Anglicanism, Catholic and Protestant, Prayers for the Dead, Before the Church,*

and *Outline of Church History*. On November 28, 1919, Cardinal James Gibbo announced to the Associated Press that Dr. Kinsman had become a member of the Roman Church on the previous Sunday.

After 1919 Dr. Kinsman wrote *Salvator Mater, Trent, Americanism and Catholicism, and Reveries of a Hermit*. He entered St. Mary's Seminary in Baltimore and later retired to New England with his mother. Deposed by the Episcopal Church, he was never restored or re-ordained in the Roman.

## CANVASS

### "Sometimes We Receive"

A motion picture film now in preparation will be part of the fall campaign material available for use in every diocese and district throughout the Church.

It is a professional film made in Hollywood, production by Cathedral Films, outstanding in the religious film production field, and, while it is expected to be of the greatest value in helping the Every Member Canvass, it contains no direct reference to the Canvass, nor to any church or any clergyman.

The locale is the Southern Pacific, and the film shows how seed sown by devoted missionaries has flowered in the lives of Christian natives, who have been ministers of mercy to many of our men in uniform.

The film title is "Sometimes We Receive," which keys in with the printed Canvass material now being prepared. It will be available on September 1st, and is 16mm. sound film, black and white; one reel only, requiring about ten minutes to show.

Each diocese will be given the opportunity to buy at cost of print only, as many prints as are necessary to show the picture in every parish and mission, during the 30-day period preceding the Canvass.

The film is to be used, in every instance, in conjunction with a speaker, whose address should follow the picture immediately. Suggested text for an address is provided.

The purpose of the film is explained at Church Missions House as being "to show some of the reasons why we should support the work of the Church in all fields; and to do this so convincingly that both the uninterested and the active opponents of missions will be brought to a desire to maintain and expand this effective Christian service."

This is the first film of its kind ever to be made for Episcopal Church purposes.

### United Church Canvass Employs First Full-time Director

The United Church Canvass, an interfaith movement, supported by Protestants, Catholics, and Jews of 19 organizations, has engaged its first full-time director to organize the fall campaign, which will be held November 12th to December 3d. He is Dr. Ross W. Sanderson, former executive secretary of the Buffalo Council of Churches.



## PHILIPPINES

### Religious Workers "Re-Interned"

The Japanese Domei agency declared the "enemy nationals engaged in religious activity" in the Philippines whose internment was ordered by Japanese occupation authorities included "American, British and Netherlands priests and missionaries," according to the United Nations Information Office.

Domei said the step had been taken because some of the priests and missionaries were found to have committed acts of espionage and other undesirable activities.

The dispatch reported by the Office of Information said that "it was feared there might be more among these priests and missionaries who would make use of their positions to the disadvantage of the Filipinos and Japanese, or who would try to cause misunderstanding between the Philippines and Japan, on the one hand and the Vatican on the other."

## PRISONERS OF WAR

### Japanese Prohibited Church Services in New Guinea

The Japanese refused to allow their prisoners of war in Netherlands New Guinea to hold Christian services during the entire period of the occupation, recently liberated Dutch and Indonesian Christians said as they attended their first church service in more than two years, according to ANETA, Dutch news agency. The distant roar of field batteries shelling Japanese positions some miles away, fighter planes circling overhead and bombs taking off provided a background for the open-air service, conducted by a guru, native preacher and school teacher—who preached in the Malay language. Some of the liberated prisoners of war were still so weak they had to be carried to the service, reports the United Nations Information Office.

## ARMED FORCES

### Holy Communion on Saipan

In a location under Japanese observation, which was shelled just after the service ended, the Holy Communion was celebrated in the front lines on Saipan June 26th. Maj. Frank E. Titus, the chaplain, tells of the event in a letter to THE LIVING CHURCH.

"On Monday, June 26th, the Holy Communion, according to the use of the Episcopal Church, was celebrated on the island of Saipan. We went ashore the day after D-Day but were unable to hold a church service for several days. On the late mentioned six laymen and the chaplain enjoyed the first Episcopalian service, at some time at least, in the Mariannas. On Sunday, July 2d, the Holy Communion was celebrated in the front lines with a congregation of nearly a hundred. The

place was under Jap observation and was shelled just after the service. The conquerors of Saipan include many Churchmen and your chaplain is privileged to bring the Church and its sacraments to the aid of our fighting men."

### WAC Receives Commendation From General Arnold

First Lt. Mary C. Kinyoun of the Women's Army Corps has received commendations from General H. H. Arnold and Major General William E. Lynd on her record as a student in the 17th General Staff Course at the Command and General Staff School, Fort Leavenworth, Kans., where she graduated the fourth highest in a class of more than 700 students. In his commendation, Major General Lynd said, "Your outstanding performance has won the high esteem of your associates and mirrors most favorably the fine contribution being rendered by the members of the Women's Army Corps in the prosecution of the war effort. It is most gratifying to know that this command has furnished an officer of such lofty caliber and worthy attainment, and I am certain that your accomplishments and broad experience will distinguish the activities for which are destined in an actual theater of operations."

Mrs. Kinyoun is a niece of Mrs. Henry D. Phillips, the wife of the Bishop of Southwestern Virginia, and a daughter of the late Rev. Francis Hopkinson Craig-hill.

### Chaplain Noland Commended

Chaplain Iveson B. Noland, Captain, U.S.A., formerly rector of Trinity Church, Natchitoches, La., has received public commendation for outstanding services. His citation, issued over the name of his commanding colonel, reads as follows:

"1. At the end of a long voyage with a large transport, carrying important personnel shipments, it is my duty, and a privilege, to commend Captain Iveson B. Noland for exceptionally meritorious performance of the essential and arduous duties of transport chaplain.

"2. These duties have been performed with great initiative and efficiency, and have done much to insure the success of the undertaking. I shall be grateful to have this officer assigned to serve with me at a future time, because by such assignment I would be assured of the services of an officer possessing much initiative, and capabilities for wise, loyal, and efficient service."

## PACIFISTS

### FOR Votes to Retain Membership in NSBRO

By a margin of 32 to 24, the National Council of the Fellowship of Reconciliation has decided to retain its voting membership in the National Service Board for Religious Objectors, the Rev. A. J.

Muste, executive secretary of the FOR, reported. The action of Council's full membership reverses a quorum vote of 14 to 9 that was taken last May in favor of withdrawal.

The question of FOR membership in the NSBRO was raised on grounds that peace Churches and other participating organizations compromised their stand on conscientious objectors by sharing administration of Civilian Public Service camps with the U. S. government. It was also felt that the FOR was unwittingly helping to set the pattern for peace-time military conscription.

Those of the Fellowship of Reconciliation who opposed withdrawal from the National Service Board at the present time, said Mr. Muste, share the feeling that the current arrangement is far from satisfactory, but believe that, if it is at all possible, religious pacifist groups should support the program for the duration.

## HOME FRONT

### YMCA Counselling Centers Aid Demobilized Service Men

Personal counselling centers for demobilized service men are in operation under YMCA auspices in numerous cities throughout the country, national headquarters has disclosed in New York City.

The centers provide information about community agencies and resources at the disposal of service men, a vocational and psychological testing service, occupational information, educational advice, and help with other problems of readjustment to civilian life.

Centers have been established in Cincinnati, Cleveland, Milwaukee, Detroit, Hartford, New York, Chicago, Dayton, Los Angeles, Seattle, Denver, and Portland, Ore.

At Cleveland, more than 500 men a month are being given psychological tests and vocational interviews. Hartford has reported a monthly average of more than 130 service men in attendance.

The YMCA will hold a series of nationwide institutes on personal counselling in the fall to train additional YMCA workers and qualified laymen for the specific task of giving counsel to ex-service men.

In a number of cities, notably Vicksburg, Miss., Toledo, Ohio, and Worcester, Mass., institutes for relatives, friends, and employers of returning service men are being offered under YMCA auspices to prepare the public for the post-demobilization period.

## JAPANESE-AMERICANS

### Sisterhood Opens First Girls' Club

First of its kind in any city, a residence for young Japanese-American girls has been opened in Chicago by the Sisterhood of St. Mary. In conjunction with St. Mary's School for Girls, operated by the Sisterhood, the girls' club will provide living accommodations for 25 to 30 girls.



## You Can't Sell Babel

THE DISUNITY of the Christian Church is a desperate and shameful condition. This fact is brought out with redoubled clarity as one surveys the state of religious ministry in the armed forces, where chaplains must try to serve all the many varieties of Christian without offending anyone's conscience.

Accordingly we sympathize heartily with the open letter from a group of Missouri clergymen which is published on page 2. Yet we must confess that we do not hold out very high hopes for the concrete proposal which their letter advances—that movies be prepared under interdenominational auspices. As they observe, the only such movie they know of at present is “highly questionable in content” (to Episcopalians as a useful presentation of their religion). Yet a movie which was not highly questionable in content to Episcopalians would probably be very questionable indeed to those holding the position of the Moody Bible Institute.

As the Episcopal Evangelical Fellowship recently declared, the Episcopal Church is a sacramental Church, thoroughly located and comfortable in history, congenial with nature (including Sunday baseball and beer), friendly to scientific

study, well dotted with bridge enthusiasts. It happens to be a fact that our methods of combatting loneliness and fear, our ideas of a good time on “liberty,” our standards of Christian family life are our sharpest points of difference with a large section of Protestantism. And these are the very subjects which the letter suggests as good ones for movie shorts.

The Service Men's Christian League, with its valuable publication, the *Link*, has succeeded to a degree in finding common ground for its interdenominational field. It could no doubt give good advice on the subject matter and preparation of such movies, and perhaps should be the agency to prepare and distribute them. The League is receiving some support from the Episcopal Church, and might well receive more to help pay the cost of such a project. The movies might do some good. But they cannot possibly “touch the great majority with convincing power.”

Pan-denominationalism simply does not have power. By the terms of its existence, it must greet the sacraments with an embarrassed silence. It must make Christian morals a subject for discussion groups instead of a declaration of the law of God. It must maintain an interested but non-committal attitude toward the inspiration of the Holy Scriptures. It must be very careful not to pray for the dead. It must know nothing about the power Jesus gave His ministers to forgive sins. It has nothing to teach which can “touch the great majority with convincing power” because the different denominations are too greatly at odds. The level of agreement within American Protestantism, when one comes down to the practical question of God's work in the world and in human hearts, is scarcely higher than the level of deism.

A very large proportion of our armed forces are young people just past the high school level. This is the critical period of the average person's religious life, when the mind begins to strike out for itself and to question the attitudes and beliefs of childhood. The devout server of yesterday becomes the cynical agnostic of today. Few young men going out from our parishes have the background of religious teaching needed to weather this period alone. Besides these, there is a large group who have never had any religious teaching. There is indeed an urgent need for a continuing, effective, and intelligent ministry, supported by every modern technique and tool. Every little bit helps. But any effort to present a body of “Protestant” teaching as anything but the uncertain Babel it is would be an insult to keen young minds.

We hope that some kind of visual education can be adopted on an interdenominational basis. But we hope much more that every communion interested in remaining an important factor in American life will do as the Roman Catholics are doing—present to its own servicemen and to the many unchurched servicemen a positive, intelligible, and well-thought-out exposition of its own teaching, its own convictions regarding the way of life. For few are Christians in a vacuum. Most people are Christians because they have found in some Christian body the power to bring God to them and to lift them to God. This power cannot be found in an interdenominational movie, nor in any technique divorced from the life and teaching of a particular Christian Church.

### The Epistle

*Transfiguration*

*August 6th*

“EYEWITNESSES of His majesty.” The disciples had come to know increasingly the mind of Christ and with growing clearness to see that He was revealing the purposes of God. Now the chosen three were eyewitnesses of His majesty and were allowed to see the eternal glory of God the Son that had been shrouded by the veil of human flesh when the Son of God became Man. The apostles saw the veil withdrawn and the true glory shining forth with more than earthly clarity. They could give first-hand evidence that Jesus of Nazareth was both human and divine, that He who bore our earthly frame is indeed the Lord, the Son of God. The Transfiguration helps us know that He who lived our life and will come to be our Judge, is coming with the power and majesty of God, gloriously foreshadowed as on this day.

*Ninth Sunday after Trinity*

*August 6th*

“NOT tempted above that ye are able.” Temptation means testing. Testing may result in failure but it is also a means of strengthening. Military authorities test a recruit and will not allow him to enter active service until his training and testing have made him fit. God tests us that we may prove our right to His blessings. The army must weed out the unfit and because time is short only those competent can be given training. God does not want to cast out any, and He lets us take a lifetime to pass the necessary tests and make ourselves fit for heaven. God's standard is a perfection of character that will enable us to go on in His ways even after this life. We must study His demands and fulfill them with scrupulous care. Pray that you may recognize each test and ask God's help that you may measure up to the expected standard.



## The Beginning of the End

REST in both Germany and Japan appears to herald the end of the war. A cabinet crisis in Japan was followed by the more significant news of an organized attempt to overthrow the Hitler regime, beginning with a bombing of the Fuehrer's headquarters.

It is of particular significance that the leaders of the opposition to the Nazis are army officers of the Prussian military. The two groups in Germany who have seen in war the fulfillment of the nation's destiny and have dreamed and dreamed together for German domination of Europe are now in open conflict with each other.

From the standpoint of the rest of the world, there is little difference between the Junker and the Nazi. Both are the avowed enemies of human freedom and equality. Both share responsibility for plunging the world into a bath of blood. There is a certain grim justice in the fact that they are now at each other's throats.

Neither Junker nor Nazi, however, can prevent the utter and final defeat of Germany in this war. And neither can be trusted with power in the new Germany which must eventually arise.

"Reliable but secret sources" have informed the Associated Press that "members [of the anti-Hitler group] include not only the military but also representatives of the German Evangelical and Catholic Churches." Some German religious leaders have not hesitated to speak out against Hitler decrees when the Fuehrer's power was unquestioned. We wonder whether they too have not been marked out for reprisal by the gangsters of the Gestapo.

Soon—almost before we are ready for it—the German nation must surrender. God speed the day, and give to the leaders on all sides wisdom to erect a just and durable peace!

## Vanishing Fiscal Power

ALMOST every diocese could benefit by a thorough re-study of its administrative structure. Mr. Spencer Marvin's article [L. C., April 16th] suggested some of the important matters to be kept in mind, and we hope that it will serve to clarify Church thought, particularly on the question of "Church home rule"—i.e., giving the diocese more adequate control over its own institutions, societies, and parishes. A professional headquarters staff adequate to the needs of the diocese is all too seldom found. And we would add that the structure should jealously preserve the powers of the clergy and laity in diocesan convention, particularly in the field of making appropriations and adopting assessments.

The increasingly popular custom of holding the diocesan convention in April or May, four or five months after the beginning of the fiscal year, has tended more and more to diminish the importance of the diocesan convention. The executive board has had to carry on for four or five months on a budget adopted by itself, and by the time the convention gets around to reviewing it, the budget can hardly be changed. This time lag is, we are convinced, one of the most important factors in the decreasing importance and influence of the diocesan convention throughout the Church. It is much more multiplying than any possible undue centralization of authority in the hands of the Bishop, since it prevents the convention from exercising the powers it has on paper.

If a return to the January date is impossible or inadvisable, why should the diocese not turn its attention to the preparation of a tentative budget for the following year? The best

minds and most enthusiastic Churchmen of every parish in the diocese are gathered together at the diocesan convention—but they spend all their time approving what was done for them by somebody else too long ago to allow of suggestions for changes and improvements. It would seem to be the logical time to lay plans for the development of every aspect of the diocesan work—the extension of diocesan missions, more adequate religious education and social service, stronger support of the national Church. These plans could, and should, we believe, be crystallized in a tentative budget for the following year like the budget for the triennium adopted by General Convention. It will be necessary for the executive board to revise the budget later in view of revised estimates of income, as the National Council revises the General Convention budget. But the impetus will have come from the convention (which can, like General Convention, direct the lines any necessary reductions shall take) and the diocese as a whole will be prepared to put into effect a plan of action which the result of its own thought and decision.

## Afterthoughts

IN SENDING in his renewal, the Rev. D. A. Schaefer of Stuart, Fla., writes: "This subscription is for my 46th consecutive year." Though this qualifies Fr. Schaefer as one of the oldest subscribers, we believe that there are a few who have received the magazine even longer. We particularly cherish this group of our subscribers, the "elder brothers" of THE LIVING CHURCH FAMILY, and "elder sisters" too, for it is they who have really held the magazine to its course through the years.

Conscious of the comparative brevity of his own years, the acting editor is perhaps made more aware thereby of the fact that the soul, or the life, of a magazine such as THE LIVING CHURCH resides not in the editorial office but in the readers. The office staff receives manuscripts from readers, edits them in conformity with the well-known tastes and interests of the readers, and sends them forth to the readers in the proportions which the readers as a whole expect. Even the editorial columns are shaped not by a mere half-dozen or so members of an editorial board, but by the interaction of the minds of some 30,000 active Churchmen and Churchwomen. When we have a problem of complexity to discuss, from time to time we send a draft in advance to members of THE LIVING CHURCH FAMILY who can help think the matter through.

Readers like Fr. Schaefer have guided the magazine through four editorships. Each of the editors has, of course, left his mark upon THE LIVING CHURCH. To mention only the dead, the Rev. Charles W. Leffingwell and Frederic Cook Morehouse served with a distinction which has been recognized everywhere by those freer to praise than we. Yet, through all the changes, through all the personal divergences of interest and taste, the most notable feature of THE LIVING CHURCH has been its identity with THE LIVING CHURCH of the past. THE FAMILY loses a member here and gains a member there; but the character of THE FAMILY undergoes no radical change.

There are many ways in which the readers exercise their FAMILY responsibilities—by writing articles and letters for publication, by assisting diocesan correspondents in reporting the news, by private letters of advice and criticism and encouragement. But we hope that more and more will, as we know some of them do, bring THE LIVING CHURCH and its staff before God's altar in prayer that He may make the magazine an effective instrument of His will, and give it both the mundane and the spiritual gifts requisite to its task.



# An Eden In England

By Edward Fuller

THERE'S a well-known English song which says that when our first parents were ejected from the Garden of Eden by divine wrath,

"They planted another one, out in the West  
'Twas Devon, Glorious Devon."

I don't know whether the children who live at Barton Place, near the ancient cathedral city of Exeter, as the guests of THE LIVING CHURCH, have ever heard that song; but if I know anything about children under five I am quite sure that when they are told the story of Eden, it is the garden of Barton Place which is pictured in their minds. Surely it was down the driveway that Adam and Eve made their crestfallen way out of the Garden under God's austere command. It was at the gate on the main road that the angel stood with his flaming sword to prevent them from returning to their lost Paradise. It was somewhere in the secluded spot known as the Bishop's Garden that the Tree of the Knowledge of Good and Evil stood. And perhaps—who knows?—if you were to look very carefully in the shrubbery you would see the wily old serpent shuffling along among the dead leaves, on his stomach; but you really hope you won't, because he is rather terrifying and not nice to know.

Well, the children are not far wrong. The garden of Barton Place is a veritable little Eden—a Paradise indeed for the small-scale Adams and Eves whose homes are in the dim back streets of London. They are never very cheerful, even in the best of times, these streets of London's poorer quarters and now they are saddened beyond belief, if you have never seen them, by the destruction of war. Even as I write these lines in my own home not far from London, I can hear enemy planes passing overhead and the terrific ack-ack barrage pounding away at them. I feel thankful that those children are safely away from it all and that even when—as sometimes happens—they do have visitations they are in an atmosphere less tense than that of their own home streets. It is not good for small children to be in London in these anxious days and nights, and you who have given them this peaceful home in glorious Devon are doing a great service to the rising generation of the British people. Protected from fear and sleepless nights, assured of days filled with happy occupations suited to their years, with good food, all the fresh air and sunshine that the west of England so abundantly affords, for even in the winter there is quite a lot of sunshine, and the loving care and guidance of skilled workers, these children are laying the foundations of healthy, happy, and useful lives.

Sometimes the quiet routine of Barton Place is happily interrupted by the arrival of a visitor, as when Sergeant Nordhorn of the United States Army, who in

civil life is connected with the Morehouse-Gorham Company of New York, came twice recently and brought candies and crackers for the children; or when the children receive a visit from Principal John Murray, of University College, Exeter, and Mrs. Murray, who have placed this lovely house and grounds at the service of the Save the Children Federation; or when, as happened not long since, a group of members of the women's forces of the British army comes to see how children should be cared for.

But there are sad days, too, at Barton Place. It is the rule of the Ministry of Health that children shall not stay at a nursery after five years of age, when they have to begin attendance at a public elementary school. So the time comes for good-bye, and teachers and little comrades have a bit of a heartache when they see the door close for the last time against

the five-year-olds who have shared the lives for, it may be, two or three years past. Some of the children are taken home by their mothers, but most parents wisely decide that it is better for them to stay in Devon and as near the nursery as possible. So the workers look round for kind neighbors who are willing and able to provide suitable homes in which the children will be happy and well cared for.

Happiness is the keynote of life at Barton Place, but not selfish happiness, for one of its most important characteristics is the mutual help which the children are encouraged to show to each other. It is joy to see them sharing their toys and waiting on each other at the little game nursery tables at meal times.

"Thank you for the food we eat,  
Thank you for the flowers so sweet,  
Thank you for the birds that sing,  
Thank you God for everything."

So they sing before every meal, and in that happy spirit of gratitude for the blessings which are theirs, even in the midst of a terrible war, they grow and develop and begin to fit themselves for life. Yes, Barton Place is a happy Eden, and there is no flaming sword to keep the children out.

## 400 Years of the Litany

By the Rev. W. J. H. Petter

Rector of St. Paul's, Greenville, Texas

DURING 1543 England was at war with France and Scotland, and there were many other troubles, including pestilence and bad weather. King Henry the Eighth, in August, ordered that "Processions," that is, Penitential Intercessions, said or sung, should be held regularly in all parishes. Partly because these services were held in Latin, the response was very poor. A Litany in English was then suggested and translated and compiled by Archbishop Cranmer, which brought such satisfying results that five years later the full Prayer Book of 1549 was set forth for general use.

This year of 1544 marks an epoch in the history of Anglican ritual, in that, by the publication of the Litany in English (a masterpiece of liturgical prose), worship, which had gradually retired through the years to the chancel and sanctuary, was restored to the pews.

Devout interest and participation by the congregation in mediaeval times had become the exception rather than the rule. Records tell of "such chattering, laughing, jangling and jesting aloud" that the priest "smote his hand on the book to make them hold their peace, but there were some that did not." A Chaucerian writer says, "the people nowadays is full undevout to God and Holy Church . . . late they come and soon they go away." In 1440 a good saint laments, "Folk come in late to Mass, and hasten out after the elevation of the Host, as though they had seen not Christ but the Devil." Still another writes, "Kings and magistrates turn

the place and hour . . . into a regular business office, and even pious Bishops do this on occasion." Of the women it was said, "Ye never give your tongues a rest from useless talk. One tells how glad the maidservant is to sleep, how loth to work; another tells of her husband; third complains that her children are troublesome and sickly." "Babblings, scoffings, confabulations, indiscreet noises" are some of the terms, applied to the actions of the congregations.

It was in the mind of Cranmer that the provision of something to say, and something to do, on the part of the people, would correct these conditions—hence that most obvious principle of our Prayer Book, congregational participation in the service.

Thus the year of Our Lord 1544 marks a great advance in Anglican practice—the restoration of worship to the common people.

In the "Call to Prayer," issued at the same time as the Litany, the following occurs: "Let us also furnishe and beautifie this our prayer, that it may plesse God the better, and delite the cares of Our Heavenlie Father, with fasting and holisome abstinence, not only from all delicious living in voluptuous fare, but from all excesses of meate and drinke, but also to chastyse and kille the synfull lustes of the body, to make it bowe and redy to obey unto the spirituall mocions of the Holie Goste. Let us also furnishe it with almes dedes and with the workes of mercie . . . for Our Saviour Jesus Christ's sake."



## RUSSIA

### Orthodox Synod

By Religious News Service

Routine matters of Church organization, including the formation of Church committees and assignment and transfer of priests, were discussed at the first all-Russian Greek Orthodox Synod which concluded sessions in Moscow. The meeting was attended by representatives of major dioceses throughout the Soviet Union.

Contrary to expectations of foreign churchmen, the meeting reported no action toward the calling of a Church council for the election of a permanent Patriarch.

Immediately after the meeting, Acting Patriarch Alexei left for Sebastopol, where the state Commission on German atrocities is now investigating crimes committed in that area during the German occupation.

Meanwhile, it was announced that a full report of plans and activities of the newly-organized Commission on Religious Affairs will be issued shortly. The commission, headed by Ivan V. Polyansky, will handle relations between the state and all organized religious groups in the Soviet Union.

## INTERNATIONAL

### Ecumenical Group Asks Unified Aid to Europe's Churches

Need for unified efforts in aiding Europe's stricken churches was emphasized at a four-day meeting near Geneva attended by 40 representatives of the World Council of Churches from 12 countries.

Discussions centered mainly around the spiritual havoc wrought by the war, the problems of interchurch aid in rebuilding churches, and need for a new approach to evangelism in the postwar era.

An 800-word statement of its conclusions was drawn up by the meeting, to be submitted to churches throughout Europe and overseas.

"The reconstruction of Church life in needy churches offers a unique opportunity to the ecumenical movement to manifest its solidarity," the statement declared. "That is why we believe it must be undertaken in common, and why it demands, not only the coordination of our efforts, but united action."

Help to war-hit churches, the statement stressed, should not come from one particular church to another, but should be brought to each of the churches in distress from the entire ecumenical fellowship.

"In the social and international sphere," the statement said, "the Church must above all, be a witness to the only existing 'new order,' the order of justice, truth, and reconciliation founded on Christ. . . . In accomplishing this task, she will apply herself in commanding respect for the dignity of the human being,

the sanctity of law, and the solution of international relationships along lines of social solidarity and security."

"During these years of trial," it said, "many churches have become acutely aware that 'judgment must begin in the House of God.' They become ready to listen to 'what the spirit says to the churches.' And so eternal truths strike home as the most actual dynamic discoveries. These churches turn to the Bible as to the only word which creates life. They understand again that the reign of Christ is not in an ideal, but in the present reality. They learn that the Church exists in order to proclaim what God has done in the past, is doing today, and will do in the future."

## ENGLAND

### Convent Destroyed by Robot Bomb

Hit by a robot bomb, the convent of the Tyburn Nuns near Marble Arch in London was completely demolished. The convent chapel contained the celebrated shrine to English Romanist martyrs of the 16th and 17th centuries.

American soldiers helped salvage some of the nuns' possessions from the wreckage. The nuns meanwhile found refuge in the convent of the Sisters of Mercy in Marylebone Place.

The Tyburn Nuns is the familiar name given to the Sisters of the Adoration of the Sacred Heart. They have other houses at Bièrges and Amiens, France.

## HUNGARY

### Halt Deportation of Jews

Deportation of Jews from German-occupied Hungary has been halted, according to reports reaching Geneva from Budapest, but it remains an open question whether or not the practice will be resumed. The reports also state that baptized Jews have been permitted to leave the ghettos.

It is believed that the intervention of King Gustav of Sweden, on the one hand, and of Hungarian and foreign Churches, on the other, is responsible for alleviating the plight of Hungarian Jews, reports Religious News Service.

## GERMANY

### Prayer Cards Repent Share In "Hitler's War"

Leaflets inscribed with the brief prayer, "Forgive me my share in Hitler's war," have been found in German railroad cars reaching Sweden. The leaflets are similar to mortuary cards used at burials in the Roman Catholic districts of Germany.

When first discovered, the leaflets were reported to bear the Papal initials, but actually are stamped with a Greek monogram combining the letters of Christ's name. The supposition is that the cards have been circulated surreptitiously among German Catholic soldiers.

## SILVERWARE ESPECIALLY

It is awfully provoking to have clients write in and say to us, "Inasmuch as brass and silverware are out of the question for the time being, we will wait until the war is over before purchasing this or that, etc.," and we get to wondering who has been spreading that sort of thing about in The Church. There IS no brassware, nor even silverware, nor even glassware for those dealers who are in the habit of sitting comfortably in their offices and waiting for salesmen to bring them things to buy,—but there IS pre-war brassware, silverware for your altars and credences, glass communion cruets, and the loveliest glass altar vases that you have ever seen, and shaped the way you up-and-doing Altar Guilds want them, so that you can have a nice spread of your flowers,—and that splendid supply of the lovely things for The Church which is found here in our ware-rooms, did not just HAPPEN in here. It got here because we got out and hustled for it. It meant knowing our business, minding our business, forgetting comfortable working hours, and being for days and days away from home. But we found what we went after and it is here awaiting your calls.

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## DIOCESAN

### WASHINGTON

#### Dr. Suter Elected Dean

At a special meeting of the Chapter of the Washington Cathedral, held on Wednesday, July 19th, the Rev. John Wallace Suter, D.D., rector of the Church of the Epiphany, New York City, was elected dean of the Cathedral, to succeed the late Dr. ZeBarney T. Phillips.

Dr. Suter has not yet announced his acceptance. It is expected that he will make his decision known in the near future.

In announcing the chapter's action, Bishop Dun said, "I am very happy that the chapter of the Washington Cathedral has reached a thoroughly harmonious decision regarding the man who we greatly hope will accept our invitation to become the next dean. I have known Dr. Suter personally for many years; he would bring to the Cathedral many gifts which could be of great service in this important position.

"Especially notable are his widely recognized capacities in the field of worship. The Prayer Book and the tradition of worship connected with it are very generally viewed as the most distinctive contributions of the Episcopal Church to our common Christianity, and Dr. Suter is well known for his exceptional knowledge of the tradition as well as for his skill in adapting it to changing needs. As secretary of the Standing Liturgical Commission of the Episcopal Church, he is in touch with those throughout the Church who are interested in the enrichment and revision of the Prayer Book. . . .

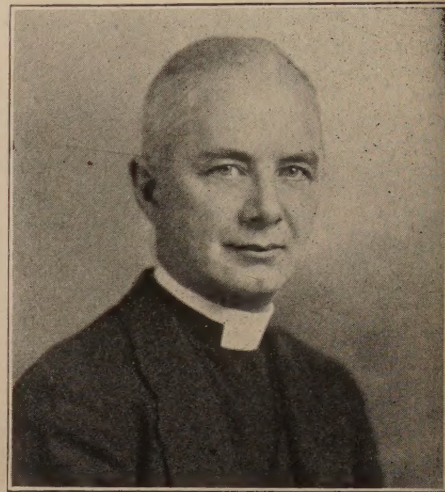
"As a result of recent changes in the by-laws of the chapter, the dean will be even more largely responsible for cathedral administration than in the past, and it would be a great satisfaction to have in that position a man in whom I could have such complete confidence."

Dr. Suter is 54 years old; he was born in Winchester, Mass., in 1890. His father, the Rev. John W. Suter, was a distinguished leader in the liturgical life of the Episcopal Church and the author and editor of a number of widely used books of prayers and special services. The present Dr. Suter was graduated from Harvard University in 1911. After a year's study at Union Theological Seminary in New York City, he entered the Episcopal Theological School in Cambridge, Mass., where he received his degree of Bachelor of Divinity in 1914. In 1920, while rector of Christ Church, Hyde Park, Boston, Dr. Suter was appointed head of the educational department of the diocese of Massachusetts, and at the same time joined the staff of St. Paul's Cathedral in Boston. There he served for a number of years under Dean Rousmaniere. The National Council of the Episcopal Church placed Dr. Suter in charge of its Department of Religious Education in 1925, and he served in that position for eight years.

In 1932 the Church of the Epiphany in Murray Hill, New York City, which was about to celebrate its 100th anniversary, decided to look for a new site in the

upper East Side. To take the leadership in this venture, they called Dr. Suter and, after three years during which the whole matter of the distribution of churches on Manhattan Island was carefully studied, land was bought on the corner of York Avenue and 74th Street in a section of the city where there had never been an Episcopal church. Last May the beautiful new building was completely paid for, and it will be consecrated next October.

By his quiet, intelligent ministry, Dr. Suter has built up a growing congregation and has won their loyalty to a remarkable



N. Y. Times.

DR. SUTER: Elected Dean of Washington Cathedral.

degree. In 1932 Dr. Suter received the honorary degree of Doctor of Divinity from Hobart College. The Presiding Bishop appointed him custodian of the Standard Book of Common Prayer in 1942. This was the first time that the office had passed from father to son. The action was ratified by election by General Convention in 1943. Dr. Suter is the author of *Creative Teaching, Open Doors in Religious Education*, and *Prayers of the Spirit*; and the compiler of the *Book of English Collects*.

Dr. and Mrs. Suter have three children; a daughter, Mrs. Armistead Rood, of Washington, D. C., and two sons in the Army, John Wallace Suter, jr., and Richard Sturgis Suter, who is overseas.

### MICHIGAN

#### Mrs. Creighton Recovering From Operation

Mrs. Frank W. Creighton, wife of the Bishop of Michigan, underwent a major operation at a Detroit hospital early in July. Mrs. Creighton is making satisfactory progress toward recovery.

### UTAH

#### St. Mark's Hospital Enlarged

St. Mark's Hospital, Salt Lake City, has just dedicated a new wing constructed at an expense of \$250,000. The addition

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## DIOCESAN

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## PENNSYLVANIA

### Dr. Dunphy Succeeds Dr. Vernon At St. Mark's, Philadelphia

The Rev. Dr. William H. Dunphy, associate rector of St. Mark's Church, Philadelphia, has been elected rector of that church, to fill the vacancy created by the death on May 24th of the Rev. Dr. Frank L. Vernon, who had served as rector of the church for 24 years.

The announcement was made by Charles P. Maule, accounting warden, after the unanimous selection of the vestry, the approval of Bishop Hart of Pennsylvania, and the acceptance of the call by Dr. Dunphy.

Dr. Dunphy is widely known in Church circles as preacher, teacher, editor, and scholar. He was born in Boston in 1900 and there attended the Boston Latin School and Harvard University, from which, after service in the United States Navy during the first World War, he graduated in 1921.

After a brief career in business, he entered the General Theological Seminary, graduating in 1926. He was ordained deacon in 1926 and priest the following year. Thereafter he served as assistant to Dr. Vernon at St. Mark's for a year. From 1928 to 1933 Dr. Dunphy was professor of Dogmatic and Moral Theology at Nashotah House, Wis., and during most of this time he also served as literary editor of *THE LIVING CHURCH*, and later as assistant editor of the *American Church Monthly*.

Dr. Dunphy received the degree of Doctor of Philosophy from the University of Chicago in 1936, having specialized in Russian Orthodox philosophy and theology. During that time he also found time to serve as chaplain at St. Mary's School, Peekskill, N. Y., which position he held from 1934 to 1936.

In the two following years he travelled and studied in Europe, attended the First Pan Orthodox Congress of Theology in Athens, the Life and Work Conference at Oxford, and the World Conference on Faith and Order in Edinburgh. In the last two he represented the Episcopal Church.

On his return Dr. Dunphy taught theology at the Philadelphia Divinity School until 1942. This institution gave him the honorary degree of Doctor of Sacred Theology. He was likewise honored by the Russian Academy in Paris.

Author of the book, *The Living Temple*, Dr. Dunphy has written a large number of articles which have appeared in various American, English, and French theological magazines. He is a member of the Presiding Bishop's Advisory Council on Ecclesiastical Relations and chairman of the Committee on Study and Research dealing with foreign Churches. He has been a frequent speaker and lecturer at ecclesiastical conferences.

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## George Winthrop Sargent, Priest

The Rev. George Winthrop Sargent, for many years the chaplain to penal institutions in the diocese of Massachusetts, died on July 10th in his 78th year. Funeral services were conducted by Bishop Sherrill of Massachusetts in St. John's Memorial Chapel, Cambridge, on July 12th. George W. Sargent was born in Boston in 1866, graduated from Trinity College, Hartford, Conn., in 1890 and from the Episcopal Theological School, Cambridge, in 1894, in which year he was ordained to both diaconate and priesthood and began work as rector of St. John's Church, Erie, Pa., where he remained until undertaking the curacy of St. Paul's Chapel, Trinity Parish, New York City, in 1898. Successive charges were St. James' Church, Fall River, Mass., 1898-1901; St. Stephen's, Portland, Me., 1901-04; St. Paul's, Natick, Mass., 1904-12; St. John's Church, Framingham, 1909-12, in addition to Natick, and again in 1917-18.

During his term as chaplain to the penal institutions in the diocese, 1922-34, the Rev. Mr. Sargent gave unstinted service in aiding both the prisoners and their families to a better way of life. He retired from active service in 1934. He is survived by his widow, the former Anna Schleithner; by three daughters, Adelaide Joanna and Mary Winthrop Sargent, and

Mrs. Virginia Austin; and also by his sister, Mrs. Clarence Henry Poor of Cambridge.

## Raymond A. Chapman, Priest

The Rev. Raymond Andrews Chapman, rector of St. Stephen's Church, Boston, from 1923 to 1935, died on July 20th after a long period of ill health. Funeral services, including a Requiem Mass, were held for him in his former parish on July 23d. Fr. Chapman, in his 57th year when he died, retired from active duty in 1938. He was born in Bethel, Me., son of James Locke and Evelyn Andrews Chapman. He graduated from Dartmouth College, *magna cum laude*, and was ordained to the priesthood in 1922.

## CHURCH CALENDAR

### July

- 30. Eighth Sunday after Trinity.
- 31. (Monday).

### August

- 1. (Tuesday).
- 6. Transfiguration. Ninth Sunday after Trinity.
- 13. Tenth Sunday after Trinity.
- 20. Eleventh Sunday after Trinity.
- 24. St. Bartholomew (Thursday).
- 27. Twelfth Sunday after Trinity.
- 31. (Thursday).

## DEACONESSES

### New York Training School Announces Plans

The New York Training School for Deaconesses and Other Church Workers, which will re-open on October 4th, has announced that plans have been completed and a faculty engaged for the coming year. As in years past, members of the faculty of the General Theological Seminary will teach certain important courses. The warden of the School, the Rev. Dr. Charles N. Shepard, formerly professor of Hebrew in the Seminary and sub-dean, will give the courses in the Old Testament. The Rev. W. Norman Pittenger, tutor in the Seminary, will take the New Testament courses and the course in Theology. Other outstanding faculty members are the Rev. Dr. Thomas A. Sparks, canon pastor of the Cathedral of St. John the Divine, who will teach Church History; the Rev. Gerardus Beekman, head of the Department of Religious Education of the diocese of New York, who will give the courses in that field; Mrs. Claude L. Pickens jr., for many years in the missionary district of Hankow, China, working there with her husband, Canon Pickens, who will teach Missions and Missionary Education; and Miss Daphne Hughes, executive of the Youth Consul-

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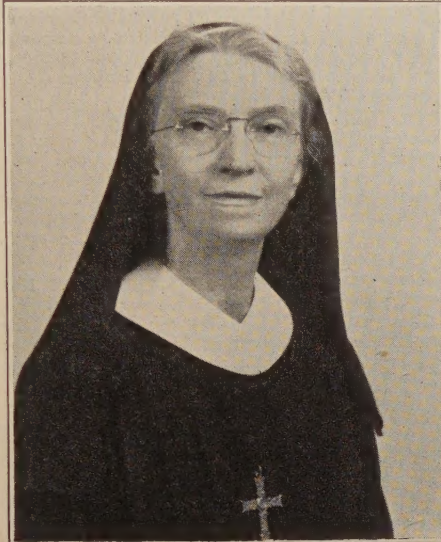
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tation Service, Church Mission of Help, of the diocese of Newark, who will take the courses in Christian Social Service and Sociology. Visiting lecturers who are specialists in their several fields will speak on other topics related to the regular courses and to Church work in general.

The School is re-opening under the direction of the executive committee of the National Conference of Deaconesses, with the coöperation of the trustees of the School. Bishop Manning is president of the board of trustees. The plans of the executive committee for raising the necessary additional funds, made with the advice of experts in such work, are meeting with encouraging success. Among those who have made pledges and contributions are the deaconesses themselves, both those



DEACONESS JOHNSON: New head of New York School.

who are active and those who have retired, and the alumnae of the School, both deaconesses and other Church workers, who are rallying to the support of the undertaking.

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The School has during almost the whole of its history of over 50 years been under the leadership of deaconesses in that they have been at the head of the School. This policy continues. The new head is Deaconess Ruth Johnson. She is a graduate of the Hartford School of Religious Education with the degree of Bachelor of Religious Education, and is an alumna of the New York Training School.

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# CHANGES

## Appointments Accepted

**BLACK, Rev. J. THEODORE,** formerly assistant at St. Alban's Church, Olney, Philadelphia, is now a missionary of the diocese of Nassau. Temporary address: Addington House, Nassau, Bahamas.

**DAVIS, Rev. LEVERETT BRAINARD,** formerly curate of St. John's Church, Waterbury, Conn., is to be rector of Christ Church, Exeter, N. H., effective August 1st.

## Military Service

**PARKER, Chaplain CHARLES L.,** is no longer at Camp Peary, Va., and is now to be addressed as Charles L. Parker, Lt. Comdr. ChC USNR, Naval Training Station, Newport, R. I.

**PERKINS, Chaplain KENNETH D., Lt. Comdr. ChC USN,** formerly on duty in the Pacific, now on 30 day leave, will be stationed after August 5th at the Naval Training Center, Sampson, N. Y. Permanent mail address: Box 168, Savona, N. Y.

**MAN, Captain ROBERT M., (Army Chaplains' Corps),** having served for 15 months in Bermuda, is now stationed at Camp Bowie, Tex. Address: 59th Armored Infantry Bn., 13th Armored Division, Camp Bowie, Tex.

The following chaplains have been promoted from lieutenant to captain: **BROWN, RICHARD L.; BURKE, WILLIAM F.; CASADY, PHINEAS M.; DAY, RICHARD W.; ELLIOTT, SAMUEL H. N.; GUMM, ROBERT KNOWLTON; HERB, PROBERT E.; NELSON, LEONARD E.; PEOPLES, JOSEPH W., JR.; PHILLIPS, ERNEST A.; RICHARDS, JAMES; TYLER, SAMUEL, JR.**

**PLUMLEY, Chaplain WALTER P.,** has been promoted from captain to major.

The following chaplains are attending the Army Chaplains' School at Harvard University: **BARRETT, WILLIAM P., and JUHAN, ALEXANDER D.**

## Ordinations

### PRIESTS

**ALASKA**—The Rev. EDWARD MASON TURNER was ordained to the priesthood July 2d in All

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In loving memory of Dorothy Applegate Lowery .....	10.00
In Memoriam Daniel Swit Niles .....	10.00
Mrs. Edgar B. Phelps .....	10.00
Rev. Edwin B. Redhead .....	10.00
Mrs. R. P. Shapard .....	10.00
F. G. Whitefield .....	10.00
Mrs. William F. Williams .....	10.00
Mrs. Henry Painter .....	9.50
Mrs. David Young .....	7.00
R. H. ....	6.00
Mrs. Thomas E. Baird .....	5.00
Miss Eva Bray .....	5.00
Dr. & Mrs. F. G. Cain .....	5.00
Mrs. W. Ferguson Colcock .....	5.00
Rev. E. Gordon Fowkes .....	5.00
In memory of Julia St. Aubert .....	5.00
St. Faith's House Sunday School, Salina, Kansas .....	5.00
G. C. T. ....	5.00
Rev. William P. Barnds .....	3.00
Mrs. R. R. Harris .....	3.00
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Mrs. R. R. Harris ..... 3.00

\$1,583.69

Saints' Mission, Anchorage, Alaska, by Bishop Bentley of Alaska. He was presented by the Rev. Warren R. Fenn, who also preached the sermon. The Rev. Mr. Turner is to be priest-in-charge of St. Peter's Mission, Seward, Alaska.

**EASTON**—The Rev. CLIFTON RAYMOND J. was ordained to the priesthood June 24th Bishop McClelland of Easton in Holy Trinity Church, Oxford, Md. He was presented by Rev. Dr. William R. Phipps. The Rev. Will L. Dewees preached the sermon. The Rev. J. Jump is to be rector of Holy Trinity Church, Oxford, Md.

**ERIE**—The Rev. ARTHUR C. KELSEY was ordained to the priesthood by Bishop Wroth June 29th in the Cathedral of St. Paul, E. He was presented by the Very Rev. Francis Blodgett, D.D. The Rev. Richard Kunkel preached the sermon. The Rev. Mr. Kelsey will be priest-in-charge of St. John's Church, Franklin, Pa., until September.

**MASSACHUSETTS**—The Rev. OTTO ROBERT RIEMENSCHNEIDER was ordained to the priesthood July 11th in Trinity Church, Boston, by Bishop Sherrill of Massachusetts. He was presented by the Rev. David W. Norton, jr. The Rev. Theodore P. Ferris preached the sermon. The Rev. Mr. Riemschneider will continue to curate of St. John's Church, Waterbury, Conn. Address: c/o St. John's Church, W. Main Church Streets, Waterbury, Conn.

**MILWAUKEE**—The Rev. KENNETH WARREN HANSEN was ordained to the priesthood June 11th at St. Luke's Church, Racine, Wis., by Bishop Ivins of Milwaukee. He was presented by Rev. Alexander Simpson. The Rev. Kenneth Martin preached the sermon. Fr. Hansen is now curate of St. Luke's.

**WEST MISSOURI**—The Rev. MACK ELLINGTON LEABO was ordained to the priesthood June 29th in Grace and Holy Trinity Cathedral, Kansas City, Mo., by Bishop Spencer of West Missouri. He was presented by the Rev. James Joseph. The Rev. Edwin W. Merrill preached the sermon. The Rev. Mr. Leabo is to be priest at Trinity Mission, Lebanon, Mo. Address: 104 Harwood Ave., Lebanon, Mo.

### DEACONS

**ALABAMA**—CONRAD MYRICK was ordained to the diaconate July 2d in the Church of the Advent, Birmingham, Ala., by Bishop Carpenter of Alabama who also preached the sermon. He was presented by the Rev. John C. Turner. The Rev. Mr. Myrick will continue as director of Christian Education and assistant to the rector in the Church of the Advent, Birmingham. Address: 2015 Sixth Ave. N, Birmingham 3, Ala.

**MASSACHUSETTS**—The following were ordained to the diaconate July 11th in Trinity Church, Boston, by Bishop Sherrill of Massachusetts:

**GEORGE KEIRSTEAD,** presented by the Rev. Charles C. Wilson, who will be minister-in-

# CLASSIFIED

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## THE LIVING CHURCH

The Living Church



of Trinity Church, Bridgewater, Mass.  
 for the present: South Hanover, Mass.

ELLEN FLOYD KREMER, presented by the Rev.  
 I. Curtis, who will continue to be minister-  
 in-charge of St. James' Church, West Somerville,  
 Address: 51 Curtis St., W. Somerville,

MARLES ALFRED PARMITER, presented by the  
 Dr. Charles F. Lancaster, who is to be  
 in-charge of St. Andrew's Church, Fram-  
 ming, Mass. The Rev. Mr. Parmiter, who until  
 was a teacher in the Brookline High  
 School, was the reader of the Gospel for the  
 month. At present he lives at 15 Lincoln Rd.,  
 Brookline, but in August will go to 94 Lincoln St.,  
 Framming, Mass.

MARION LEONIDAS MATTICS, presented by the  
 Dr. Whitney Hale, who hopes to go as a  
 missionary with Spanish speaking people in Puerto  
 Rico. Address: 175 Ninth Ave., New York City.  
 The Rev. Dr. Theodore P. Ferris preached the  
 sermon.

MICHIGAN—SIDNEY SWAIN ROOD was ordained  
 to the diaconate May 14th in Grace Church, Port  
 Huron, Mich., by Bishop Creighton of Michigan.  
 He was presented by the Rev. A. E. DuPlan.  
 The Rev. Dr. Percy Norwood preached the ser-  
 mon. The Rev. Mr. Rood will probably begin  
 his ministry in the mission field of the diocese of  
 Michigan.

MILWAUKEE—CYRIL BASCOM RUSSELL was  
 ordained to the diaconate June 21st in the Church  
 of the Virgin at Nashotah House by  
 Bishop Ivins of Milwaukee. He was presented by  
 Rev. M. O. Gruber. The Rev. Mr. Russell,  
 who is the librarian of St. John's Military Aca-  
 demy, Delafield, Wis., is to assist the chaplain of  
 the Academy, and is continuing his studies at

Nashotah House. Address: Box 222, Delafield,  
 Wis.

NEWARK—JOHN MATTHEW GEENE, JR., was  
 ordained to the diaconate by Bishop Washburn  
 of Newark in Grace Church, Nutley, N. J., on June  
 4th. He was presented by the Rev. L. Harold Hin-  
 richs, who also preached the sermon. The Rev.  
 Mr. Geene is in charge of St. John's Mission,  
 South Englewood, N. J., and the Church of the  
 Redeemer, Palisades Park, N. J.

SOUTHERN VIRGINIA—JOHN CHILTON MOTT  
 was ordained to the diaconate June 25th by Bishop  
 Brown of Southern Virginia in the Church of the  
 Ascension, Norfolk, Va. He was presented by  
 the Rev. John F. Ward, who also preached the  
 sermon. The Rev. Mr. Mott is continuing his  
 studies.

WEST MISSOURI—ARLEIGH WALTER LASSITER  
 was ordained to the diaconate June 29th by Bishop  
 Spencer of West Missouri in Grace and Holy  
 Trinity Cathedral, Kansas City, Mo. He was  
 presented by the Rev. H. B. Whitehead. The  
 Rev. Edwin W. Merrill preached the sermon. The  
 Rev. Mr. Lassiter will continue his studies at the  
 School of Theology, University of the South,  
 Sewanee, Tenn.

WESTERN NORTH CAROLINA—BOSTON M.  
 LACKEY, JR., was ordained to the diaconate June  
 25th by Bishop Gribbin of Western North Caro-  
 lina in St. James' Church, Lenoir, N. C. He  
 was presented by the Rev. Boston M. Lackey, sr.  
 The Rev. James S. Cox preached the sermon.  
 The Rev. Mr. Lackey is to be curate of St. John's  
 Parish, Waterbury, Conn. Address: 16 Church  
 St., Waterbury 5, Conn.

WYOMING—THEODORE ALFRED BESSETTE was  
 ordained to the diaconate July 6th in St. John's

Church, Jackson, Wyo., by Bishop Ziegler of  
 Wyoming. He was presented by Archdeacon Mc-  
 Neil of Wyoming. The Very Rev. Eric Monti-  
 zambert preached the sermon. The Rev. Mr.  
 Bessette is at Nashotah Seminary.

## Lay Workers

BEST, Miss PAULINE, has been appointed di-  
 rector of Christian Education for the diocese of  
 Erie. She was graduated from the University of  
 Pennsylvania in 1942, receiving the B.S. degree;  
 then continued her preparation at the Philadelphia  
 Divinity School for the last two years. Miss Best  
 began her work in the diocese of Erie at the  
 Annual Summer School held at Edinboro State  
 Teachers' College the week of June 25th, where  
 she instructed groups in church school methods and  
 the United Movement of the Church's Youth.

## Marriages

BUCK, Rev. CHARLES J., was married to Miss  
 ALICE RITTA BABER in Grace Church, Alexandria,  
 Va., June 12th. They are now living at 920  
 Riverside Drive, New York 32, N. Y.

WASHBURN, Ensign SETH HOWARD, was mar-  
 ried to Miss JANET HIGGINBOTHAM, daughter of  
 Mr. and Mrs. Henry E. Higginbotham of South  
 Orange, N. J., by the bridegroom's father, Bishop  
 Washburn of Newark. The ceremony took place in  
 St. Andrew's Church, South Orange, N. J. The  
 couple will live in Cambridge, Mass., while En-  
 sign Washburn is stationed at Harvard University.

## Correction

In the July 16th issue of the L. C., under  
 ordinations to the diaconate, the Rev. ROGER  
 GEFFEN's name was incorrectly spelled GRIFFEN.



# GO TO CHURCH THIS SUMMER



## GO TO CHURCH IN SUMMER

THIS is the slogan of the rectors of  
 the great churches listed here—many  
 the largest and most important in our  
 nation. "Go to Church in summer," they  
 "just as you do in winter! Go to  
 church every week in the year!" And this  
 summer particularly their advice will be  
 needed. The national emergency is re-  
 quiring travel.

They urge you, then, to not fail in  
 church attendance. And if you are  
 fortunate enough to be able to visit away  
 from your home city, they remind you  
 that in every one of these great churches  
 a visitor is always welcome!

## CHICAGO—Cont.

St. Paul's Church, 4945 S. Dorchester Ave., Chi-  
 cago 15

Rev. H. Neville-Tinker; Rev. W. C. R. Sheridan;  
 Rev. Pierce Butler  
 Sun.: 8, 9 H.C.; 11 Morning Prayer; Daily: 7  
 (M.P.), 7:15 (H.C.)

St. Luke's Church, Hinman & Lee, Evanston

Rev. Frederick L. Barry, D.D.  
 Sun.: 7:30, 8:30, 9:30 & 11 A.M.; Weekdays:  
 Daily, 7:30, except Wed., 7 & 10



ST. PAUL'S CATHEDRAL  
LOS ANGELES

CONNECTICUT—Rt. Rev. Frederick G. Bud-  
 long, D.D., Bishop; Rt. Rev. Walter H. Gray,  
 D.D., Suffragan Bishop

Christ Church Cathedral, Hartford  
 Very Rev. A. F. McKenny, Rev. S. W. Wallace,  
 Rev. E. J. Cook  
 Sun.: 8, 10:05, 11 & 8; Weekdays: H.C. Tues.,  
 Fri., & Sat. 8; Mon., Thurs. 9; Wed. 7 & 11.  
 Noonday service daily 12:15-12:30

St. Mark's Church, New Britain  
 Rev. Reamer Kline, Rector  
 Every Sunday all summer: 8 H.C.; 11 A.M. Morn-  
 ing Service

DELAWARE—Rt. Rev. Arthur R. McKinstry,  
 D.D., Bishop

All Saints' Church, Rehoboth Beach  
 Rev. Nelson Waite Rightmyer, A.M.  
 Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5  
 St. Peter's, Lewes, Sun.: 9:30

FOND DU LAC—Rt. Rev. Harwood Sturtevant,  
 D.D., Bishop

St. Paul's Cathedral, 65 W. Division, Fond du  
 Lac, Wis.  
 Very Rev. Edward Potter Sabin, Dean  
 Sun.: H.C. 7:30 & 10; Wed.: 9; Daily 7, at  
 Convent, 101 East Division

IDAHO—Rt. Rev. Frank A. Rhea, D.D., Bishop

St. Michael's Cathedral, 8th & State, Boise  
 Very Rev. Calvin Barkow, D.D., Dean & Rector;  
 Rev. W. James Marnier, Canon  
 Sun.: 8 & 11

LONG ISLAND—Rt. Rev. James P. DeWolfe,  
 D.D., Bishop; Rt. Rev. John Insley Blair  
 Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St.  
 Paul's Place, Brooklyn. B.M.T. Subway, Bright-  
 on Beach Line to Church Avenue Station  
 Rev. Harold S. Olafson, D.D., Rector  
 Sun.: 7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10  
 A.M., Holy Communion and Spiritual Healing;  
 Daily: Holy Communion 7:30 A.M., Saints'  
 Days, 10 A.M. Choir of Men and Boys.

St. Paul's Church, Glen Cove, L. I.  
 Rev. Lauriston Castleman, Rector  
 Sun.: 8 & 11 A.M.; Thurs.: 10, H.C.; Prayers  
 daily (except Aug.): 10 A.M.

(Continued on next page)





# GO TO CHURCH THIS SUMMER



(Continued from preceding page)

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles

Very Rev. F. Eric Bloy, Dean  
Sun.: 8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9, Thurs. 10

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

St. Paul's Church, 8th Ave. at C St., San Diego, Calif.

Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne Parker  
Sun.: 7:30 & 11 A.M. and 7:30 P.M.; Fri. & Holy Days 10

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

**MARYLAND**—Rt. Rev. Noble C. Powell, D.D., Bishop

Grace and St. Peter's, Park Ave. & Monument St., Baltimore

Rev. Reginald Mallet, Rector  
Sun.: 8, 9:30 & 11; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave., Roland Park, Baltimore 10

Rev. Richard T. Loring; Rev. Roger A. Walke  
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed., Fri., and all Holy Days: 7:30; Thurs. 10

Church of St. Michael & All Angels, St. Paul & 20th Sts., Baltimore

Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller; Rev. H. L. Linley

Sun.: 7:30, 9:30, 11; Weekdays: Mon., Wed., Sat. 10; Tues., Fri. 7; Thurs. 8

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon

6:00 P.M. Solemn Evensong; Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5:15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

**Christ Church, Cambridge**

Rev. Gardiner M. Day, Rector

Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Wed. 11; Thurs. 7:30; Saints' Days: 7:30 & 11

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

**MILWAUKEE**—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.

Rev. John O. Patterson, Rector; Rev. E. M. Lofstrom

Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 11 Choral Service & Sermon; Daily: 5 P.M.; Holy Days: 7:30 & 10

**St. Mark's Church, Milwaukee**

Rev. Killian Stimpson, D.D., Rector; Rev. Carl F. Wilke

Sun.: H.C. & Sermon, 9:30 A.M.

**NEBRASKA**—Rt. Rev. Howard R. Brinker, D.D., Bishop

Trinity Cathedral, 18th & Capitol Ave., Omaha

Very Rev. Chilton Powell, Dean

Sun.: 8 & 11 H.C.; 9:30 M.P. & Sermon. Weekdays: H.C. Wed. 11:30; Thurs. 7:15; Intercessions Wed. 12:10

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer; Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols

Sun.: 8, 10 (H.C.); 11, M.P. & S. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 East 88th St., New York

Rev. James A. Paul, Vicar

Sun.: 8 H.C., 11 Morning Service & Sermon; Wed.: 8 H.C.; Thurs.: 11 H.C.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

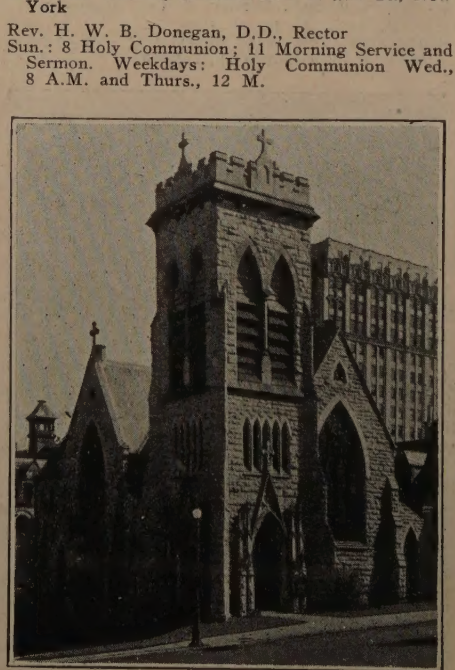
Rev. Geo. Paull T. Sargent, D.D., Rector

Sun.: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M. The Church is open daily for prayer

**St. James' Church, Madison Ave. at 71st St., New York**

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 8 A.M. and Thurs., 12 M.



TRINITY CATHEDRAL  
OMAHA, NEBR.

**NEW YORK**—Cont.

St. Mary the Virgin, 46th St. bet. 6th and Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 9, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun.: 8 and 11 A.M.; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); Holy Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Peter's Church, Peekskill, N. Y.

Rev. Dean R. Edwards, Rector

Sun.: 7:30 & 9:30 A.M.; Mon., Wed., & Fri. 9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M. Confessions: Sat. 4-5 & 7:30-8:30 P.M.

**OKLAHOMA**—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati, Tulsa

Rev. E. H. Eckel, jr., Rector

Sun.: 7, 8, 9:30 (exc. Aug.), 11; Fri., 10:30

**PENNSYLVANIA**—Rt. Rev. Oliver J. Harbo, D.D., Bishop

St. Mark's Church, Locust St. between 16th and 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.

Sun.: Holy Eucharist, 8 A.M.; Matins 10 A.M.; Sung Eucharist, 11 A.M.; Evening Prayer, 4 P.M.

Daily: Matins 7:15 A.M.; Holy Eucharist 7 A.M.; Evening Prayer & Intercessions 5 P.M.; Confessions: Saturdays 4 to 5 P.M. and by appointment

**PITTSBURGH**—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, 315 Shady Ave., Pittsburgh

Rev. Dr. A. B. Kinsolving, 2d, Rector

H.C. every Sunday & Saints' Days at 8; First Service of the month at 11; Morning Prayer & Sermon, 11

**RHODE ISLAND**—Rt. Rev. James DeW. Perry, D.D.; Bishop; Rt. Rev. Granville G. Lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp

Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M. Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 A.M. Special Prayers for the Armed Forces; Holy Days 7:30 & 11

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Rev. George W. Ridgway

Sun.: Mass, 7:30 and 10:45 A.M.; Daily: 7 A.M.

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30. Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M. E.P.; 1st Sunday of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

**WEST TEXAS**—Rt. Rev. Everett H. Jones, D.D., Bishop

St. Mark's Church, San Antonio, Texas

Rev. Thomas H. Wright, D.D., Rector; Rev. Dunham Taylor; Rev. Henry B. Getz

Sun.: 8, 9:30, 11; Fri. & Saints' Days, 10

**WESTERN NEBRASKA**—Rt. Rev. Howard Brinker, Bishop of Nebraska, Acting Bishop

St. Mark's Pro-Cathedral, Hastings, Nebr.

Very Rev. Nelson L. Chownhill, Dean

Sun.: 9 Holy Eucharist; 9:45 Church Sch.; Morning Service & Sermon. Wed. & Holy Days 7 & 10 Eucharist